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PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Prayer for Race Relations Sunday, February 9

Eternal God and Father of us all, hasten the day when we and all men, differing in color, creed, and clan, shall recognize our common origin, need and destiny in thee, and dwell together in brotherhood, with justice in the earth. Amen.

But!

People often take pride in prejudice; they are not ashamed, Heaven pity them! And yet prejudice—which is hate and envy, which is the slimy feeling of false superiority—is, together with nationalized greed, the root of war, weapons to destroy a people and a nation.

I believe that the extermination of prejudice is not accomplished by wars but by ordinary men, women and children, through their attitudes toward one another. In recent years the people who have most helped me, outside of my immediate family, are Jews and Gentiles, Catholics and Protestants. I turn to them in trouble, I ask their prayers, knowing there is one God for us all.

Mankind's worst enemies do not always fight openly, stating: "I hate this . . . or that. Take it or leave it." Such are easier to meet in combat. No, the worst are those who operate as underground murmurs: the stabbing word, so casual; the undermining phrase, spoken in good humor. Usually they declare their way by saying, "You understand I haven't a shred of prejudice personally . . . *but* . . ."

Never let it pass. Pin it down, drag it out. Ask: Why? Ask: When and where? Present your rebuttal and in no spirit of apology.

Propaganda is not only for State Departments. It is for everybody!

Faith Baldwin

Editor's note: Perhaps not many ELC congregations plan to observe Race Relations Sunday on February 9. However, as individuals we are reminded to take stock of our own prejudices and to pray sincerely that we may "dwell together in brotherhood." (See cover)

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Cover—RNS photo. The prayer is part of a Litany for Justice and Good Human Relations published by the Presbyterian Church, U.S.A.

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Lutheran Herald

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ect that delights
whole community is PLC's

Children's Theater

Two years ago Eric Nordholm of the Pacific Lutheran College speech faculty founded the PLC Children's Theater. Full-scale dramatic productions are given twice a year, and thousands of Tacoma area school children have been thrilled by the dramas.

Word of the high caliber of the productions has spread throughout the area, and plans are being made to take

ucing plays for children at Pacific Lutheran College means lots ard work for Eric Nordholm, speech teacher and founder and ucer of the PLC Children's Theater. Here he shows some sketches ts he is building to Professor Theodore O. H. Karl, chairman e speech department.

In the Pacific Lutheran College Children's Theater tion of "Flibbertygibbet," a husband and wife are b from the community for taking advantage of "Fl gibbet's" acts of kindness and using his magic fe their selfish ends.

Eric Nordholm, founder-producer of the Pacific Lutheran College Children's Theater, spends many hours with the paint brush producing sets for his plays. Here he is shown working on a set for one of his recent productions.

this spring's play, "Jack and the Bean Stalk," on a one-week tour of Pacific Northwest cities.

Prior to coming to PLC in 1955, Nordholm was schooled in the professional theater for 10 years as a designer, technical producer, and set builder. He was connected with the Goodman Children's Theatre in Chicago and with similar groups in Michigan City, Indiana. He worked with summer stock companies and did a stint on Broadway.

The result is top notch drama on PLC's spacious, well-equipped stage, which ranks among the finest on college and university campuses in the nation.

Nordholm's productions are works of art. He designs and builds his own lavish sets. He designs the costumes, and PLC students make them under his supervision. He picks the casts from the student body and directs the dramas. Those who have seen his plays marvel at the professional manner of presentation from lighting to sets, and acting to costuming.

Local public schools cooperate in the project of bring- ing good drama to children by sending scores of b of children to the campus. The Tacoma Chapter American Association of University Women s one performance of each production. Usually th are presented four or five times.

The most recent production was "Flibbertygib delightful fantasy about a little fellow who came community and wrought much good for everyo his feats of magic.

Last year's productions were "Sleeping Beaut "The Emperor's New Clothes."

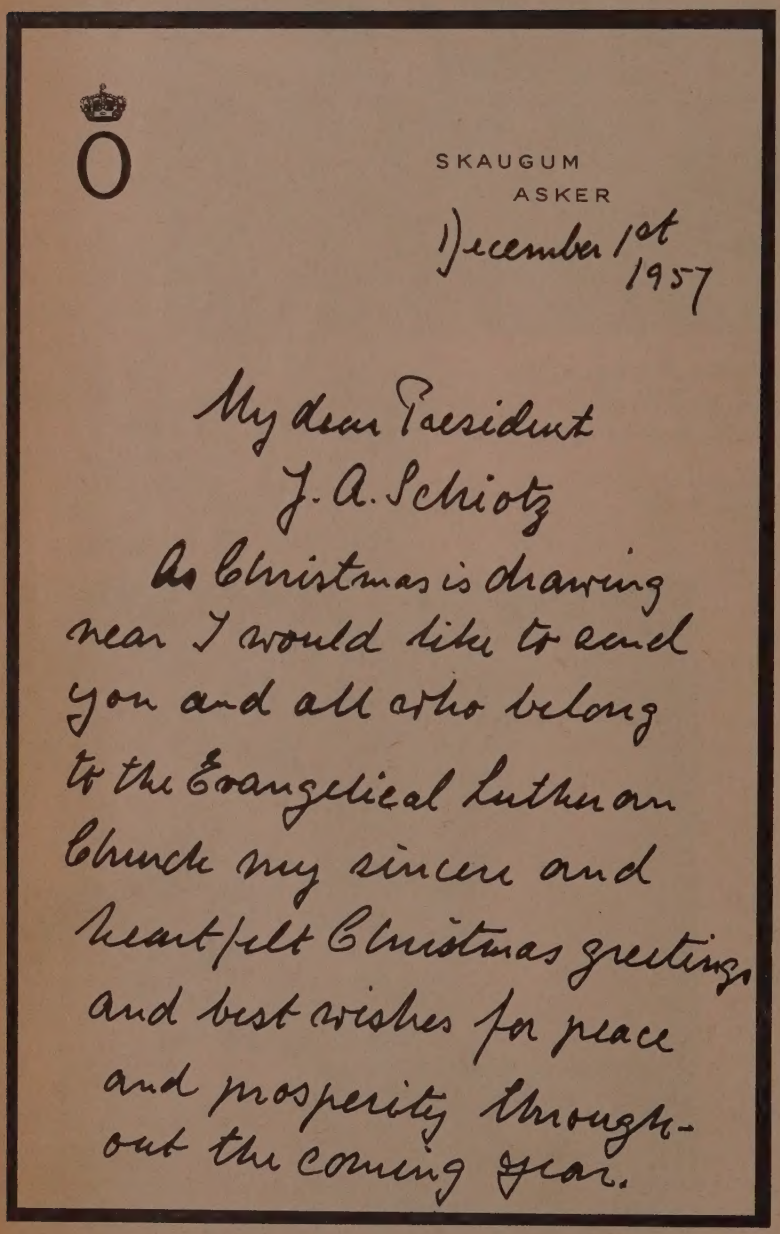
Next year Nordholm has ambitious plans an to produce "Alice in Wonderland," the most extra costume and set-wise, of all plays written for c

Under the tutelage of Nordholm, drama maj learning all phases of Children's Theater proc and the teacher has hopes that several of the establish similar programs in the schools in whi teach after graduation from PLC.

"Flibbertygibbet" (in knee pants) delights members of the community in a scene from the play of the same name presented recently by the Pacific Lutheran College Children's Theater.

These "youngsters" are Pacific Lutheran College students in a recent Children's Theater production of "Flibbertygibbet," a delightful fantasy about a youth from another land who brings happiness to a community through his feats of magic. Right is Dale Preuninger who played the lead of "Flibbertygibbet" and on the left is Heather Stroup.

A Greeting from King Olav



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SKAUGUM
ASKER

December 1st
1957

My dear President
J. A. Schiotz

As Christmas is drawing
near I would like to send
you and all who belong
to the Evangelical Lutheran
Church my sincere and
heartfelt Christmas greetings
and best wishes for peace
and prosperity throughout the coming year.

Herewith we reproduce the fir
of a letter wherein King Olav
way sends his greetings to The
gelical Lutheran Church.

In three additional pages th
goes on to express his warm ap
tion for "the many tokens of sy
and genuine feeling of loss, a
reavement" which he received
Americans of Norwegian desc
the occasion of the death of
loved father, King Haakon VI
concluding paragraph, the King

"I humbly trust that God
His great charity, give me grace
tinue the work which my dear
has been graced to do among t
ple who fifty-two years befo
called him to take upon hims

That this wish, so honestly an
rightly expressed, may be gran
King is our earnest prayer.

Fredrik A. Sch

Can I Do This?

By Oscar Engebretson

re is a tendency to divide life into areas. We of our business life, our devotional life, our social creational life.

of the more difficult areas of consecration for not least for young people, lies in the area of ings variously named recreation, pleasures, fun, ertainment. Because it is difficult to be clear on hat is good and what is evil, it is also one of ore difficult areas for parents and pastors to give counsel.

re is the danger that we may label some things which may not be sinful, and the greater danger ve may condone and encourage them to partici- n activities which may lead to great loss in their ian lives. It is safe to say that the conscientious would much rather err on the side of caution, to have to feel that one has contributed to the piness and loss of someone by giving wrong el.

ybody's Doing It"

ere are a number of reasons why there are so many ations in this area. The fact that so many people, those who are counted as most respectable in ways, take part in many of these activities makes der not to follow them. Even if we know that the hat many people do something does not in itself it right, it is still true that we want to be like about us and do what they do. In I Peter 4:1-5 postle had to sound that warning to the people s day. Perhaps we would do well to tell those who these problems, that it is not true that "everybody ng it." When Elijah told the Lord that he alone tanding against the stream, the Lord informed him he was wrong and that there were no less than others who with him had not bowed the knee a'al.

e world has a way of clothing much of what is in alluring ways. This is particularly true in an when so much of the entertainment offered to us the commercial variety. Some of the greatest talent it is great) has been pressed into service to make s appealing to people. We think of the use of lights, whether to attract by its brightness or to softness and appeal by its glow. We think of dvertisements of the beer barons, whether it be n the land of sky blue waters" or the little ditty of Heilemans, which even the smallest children seem to learn so easily.

Because of this appeal to partake of the various things offered for pleasure and fun, many people live in inner conflict, while many others have lost their peace of mind as well as their interest in the more wholesome joys and pleasures of life.

We must remind ourselves that God wants us to be happy. So often in the pages of the Bible we find such words as happy, pleasures, rejoice, glad, sing.

The fact that God gave us Sunday is evidence of His desire that we should have true relaxation and recreation. God has a program for His people that is good and which leaves no regrets. It is good if we, as His children, learn that there is a vast difference between "true happiness" and the "pleasures of a moment."

We know that there are certain things which are definitely sinful and evil in their effect. These the Christian as a follower of the Lord Jesus Christ cannot take part in. The writer of Hebrews mentions them as the "Pleasures of sin, for a season." Jesus also refers to them as the "Pleasures of life which choke out the new life."

There are also pleasures and enjoyments which are so completely good and wholesome that there is no question in anyone's mind whether or not one may partake of them.

The Grey Belt

Between these areas, however—that which is definitely sinful and that which is definitely wholesome and good —lies the great area of difficulty for many. Here too, we find the difficulty in our counselling. This is the *grey belt,* where it may not always be so easy to determine just what is right and what is wrong. One of the most difficult situations arises when one Christian counselor condones what another condemns.

We oversimplify the question if we say, as a certain wife said to her husband who asked if a slightly used shirt was fit to be worn again: "If it's doubtful, it's dirty." We cannot dispose of honest questions that way.

We know that the standards of the world are not a sufficient guide to satisfy the Christian. Even the standards of the good people of the world are too low for the God who has said to His people: "Be ye holy, for I am holy." The world has a standard of conduct, and if we conform to it the world will not trouble

us. But Jesus has made it plain to us through the Word that the Christian cannot conform to the world.

We also know that man alone is unable to choose aright by the light of his own reason. Even our conscience, unless enlightened by the Word and constantly renewed by daily grace, is not a safe guide. Jeremiah said: "O Lord, I know that the way of man is not in himself, it is not in man that walketh, to direct his own steps."

How We May Know

Is there, then, no way by which we may know what we may do and may not do; in what we may participate and what we as followers of the Lord Jesus must refuse? Yes. God has given us some tests by which we may *know for ourselves what is right in the light of His Word.* In Scripture we find certain touchstones which will guide us to a good answer:

(1) God calls for *complete consecration in every area* of life. There can be no areas or interests that are withheld from Him if we are to be His disciples. "Thou shalt love the Lord thy God with *all* thy heart, and *all* thy soul, and *all* thy mind, and *all* thy strength." *"All* that ye do in word or in deed, do it *all* in the name of the Lord Jesus."

(2) We must do nothing that hurts our body, mind, or soul. Paul writes: "Do you not know that you are God's temple and that God's Spirit dwells in you? If any man destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are" (I Corinthians 3:16-17).

(3) We must do nothing that takes us out of the Communion of Saints, or, in our terms, out of the fellowship of Christian believers. Paul writes: "Do not be mismated with unbelievers. For what fellowship hath righteousness with iniquity? Or what fellowship hath light with darkness? What accord hath Christ with Belial? Or what hath a believer in common with an unbeliever? What agreement hath the temple of God with idols? For we are the temple of the living God. . . . Therefore come ye out from among them, and be seperate from them, says the Lord" (II Corinthians 6:14ff). "Do not be deceived: 'Bad company ruins good morals'" (I Corinthians 15:33).

(4) As Christians we are warned against anything that would enslave us. In I Corinthians 6:12 Paul writes: "All things are lawful for me, but not all things are helpful. All things are lawful for me, but I will not be enslaved of any."

(5) In I Corinthians 10:23 we are also told that we must not do anything which will weaken our Christian life. "All things are lawful, but not all thin helpful. All things are lawful, but not all thing up."

When the sons of Mrs. Wesley were leaving this wise mother knew that from time to tim would be faced with choices between right and To guide them she wrote this little rule, which helpful to us all: "Whatever impairs the tender your conscience, weakens your reason, obscure sense of God, takes the relish off spiritual thing to you is sin."

(6) We must not place ourselves in situations temptations will overtake us. "Watch and pra you may not enter into temptation. The spirit is willing, but the flesh is weak." Daily we pray, us not into temptation." We cannot pray that and then needlessly expose ourselves to circum or conditions of temptation.

(7) As a Christian I must do nothing that become a stumbling-block to others. "Whosoever one of these little ones who believes in me to were better for him to have a great millstone f about his neck and to be drowned in the depth sea. Woe to the world for temptations to sin! is necessary that temptations come, but woe to th by whom the temptations come."

(8) Finally, we must do nothing that is inco with being a follower of the Lord Jesus Chris test, like the first, is a summary of all the tes the conscientious person needs. Peter writes in 2:21: "Christ also suffered for you, leaving y example, that you should follow in his steps." years ago one of the speakers at a Bible cam that "there are certain places where the footprin the nails do not turn in; and where they do n in, His followers dare not go."

There are doubtless many more passages of Sc that could be added to this list. In the light o passages, however, it should be possible for us t our decision when we are faced with the quest right and wrong in the matter of our conduct, n in our amusements but also in many other areas

As we face these guideposts of Christian livi shall be led to examine all of Christian life in the Through them God will show us the need for consecration and the need for the daily grace and f ness which He grants to us as His weak and children. As we grow in grace and in the kno of our Lord and Savior, we shall find that it b easier and easier for us to satisfy our own hear what is right and what is wrong.

hristian
tewardship

A Definition and Description

By Raymond M. Olson
Director of Stewardship

CHRISTIAN STEWARDSHIP is the response of the Christian to God's love and purpose, the recognition that he is appointed by God to use his life responsibly, productively and thankfully. This is his stewardship because Christ died for him. It is possible because Christ has risen.

God clearly intends that the Christian shall develop and use his capacities, his abilities, and his precious years. Placed in a material world, he is to share in managing and using it so as to serve God and the human family for which it was created.

All the best fruits of the centuries have been entrusted to the Christian, as a member of this family, including worthy institutions of religion, government, education, and scientific research. He is called to use this material, moral, and spiritual inheritance for the enrichment of his own generation and generations not yet born.

Above all, the Christian is a steward of the Gospel—the sacred revelation of the will of God for man through Jesus Christ. He is called to devote regularly generous portions of his time, money, and all other available resources for the present and future proclamation of this Gospel, and to join eagerly with others in carrying out this supreme mission.

By Rolf A. S

Journey to Brazil

For several years the Board of Foreign Missions has wanted to establish work in Brazil. Various circumstances delayed action: other commitments, relationships with other groups in Brazil, lack of funds. There was no question of lack of personnel—two years ago seven Seminary students signed a petition requesting our Church to begin mission work in Brazil and offered to go. Several pastors have also expressed interest in going.

All obstacles except lack of funds were cleared away some time ago. The WMF helped to clear the final hurdle when the women expressed willingness to take on this field in place of their usual biennial mission offering projects.

The Church approved the project at the Biennial Convention of 1956. Later this action was supported by the Board of Trustees and the Church Council.

After much preparation, Dr. Rolf A. Syrdal, executive secretary of the Board of Foreign Missions, left on October 29 to make a survey of the country for the purpose of recommending an area where we might begin work. In this and succeeding issues, Dr. Syrdal tells us what he learned about the country and the people.

When I left for Brazil, I had only two addresses to give my family and the office where I thought I could be reached in an emergency, and even these failed to serve. The trip took me to cities and to jungle areas, by regular airlines, train, bus, jeep, and finally a little three-passenger plane. To facilitate travel in this Portuguese-speaking country, the Rev. John Abel, an ELC pastor who has served as a missionary in Brazil under the World Mission Prayer League, accompanied me.

The enormity of our task may be realized when we note that Brazil is larger than the United States, covering an area 2,690 miles from east to west, and 2,670 miles from north to south. There are about 53 million people, and economists say that this country, with about seven times the natural resources of the United States, could support a population of about 400 million. Our plan, therefore, must not only take into account the present population, but must consider migrations within the country, with its pioneer expansion into new te and its industrial development in urban centers.

Making a personal survey of the entire countr of course, impossible, but we went to some main points and talked with men acquainted w surrounding area. Fitting our observations into mation gleaned from the many people interview had a fair picture of what we wanted to discov

Belem

Our first stop was Belem, an old-world city on one of the estuaries of the Amazon River. warm, but the heat was tempered by the sea so was not unbearable.

When the Amazon basin was the only source ber and the industry was at its height, Belem booming city. The wealthy middlemen, shippers, and traders sent their children to Europe for sch and through them some of the culture of France and Portugal was brought back to the shores of

Their position was based on a monopoly that when rubber plantations developed in other ar the world. Even the exploitation of cheap jungl could not meet world competition, and the glo the city began to fade. It has retained its soli world character, and there is a certain amount o ness and trade, but few signs of modern advan

There seems to be a lack of hotels in the cit tried several, and were told that all were fille held out hope that if the people they were exp did not show up by 11:00, we could have a room.

we heard that a near-by hospital was usually
; to take in guests, but even the hospital would
xe us. Fortunately we were able to get a hotel
it 11:00. Before 6:00 the next morning, the noises
street woke us, so we got ready for the day's work.
ade good contacts and were able to get the in-
ion we needed, not only on the Amazon basin,
the northwest states of Brazil.

his area, missions have been established by South-
ptists, Conservative Baptists, General Association
gular Baptists, Presbyterians, Mid Missions, Un-
elized Fields Mission, Pentecostals, Adventists, and
others. There are several churches of various
inations in Belem, two of them with a member-
f 1,000 each.

two groups that we made special contact with in
were the Unevangelized Fields Mission and the
rvative Baptists. The work along the Amazon
with it an element of danger. Not far up the
is an area inhabited by hostile Indians, not yet
ated. Because no white person has ever returned
the area alive, the government does not permit
n work there.

des carrying on regular mission work in other
with two Bible schools for training native Brazil-
vorkers, the Unevangelized Fields Mission has
launches used to reach the people along the
on and its tributaries. The launches make periodic
to the scattered homes and settlements, which are
populated with illiterate rubber workers. In re-
ears they have been able to establish a few con-
tions in these areas. Their work is up the river
the coast.

Manaus, a fabulous city with an ornate opera house
extravagant buildings, four other missions work
the river and penetrate into the upper Amazon.
of them have reached into the Guianas and almost
e border of Venezuela. The area is sparsely set-
and has an average of 6% literacy.

north of the mouth of the river, in the little
of Amapa, there is a small colony of Japanese im-
ants. They have had a hard time; the climate is
ilt and their health has suffered. Although they
excellent vegetables, they have found little market
hem because the people have had to be educated
eir use. About 300 families moved south into the
of Para. Others have moved south and west into
ew frontier area of Brazil. A thousand new families
xpected in Amapa in 1958 to start the cycle over
. The lot of the immigrant is not easy.

it before leaving Belem we met a young Brazilian
is an electrical welder. He has a brother in the
ed States and is hoping to emigrate. He receives
240 Brazilian Cruzeiros (about $3.00) per day for
ork, and he has a family to support. Common labor
gets from 15 to 18 Cruzeiros per hour, about 20c. There is a restlessness among the people in this old section of Brazil, and the people are looking to new regions where their economic situation might be improved.

Natal

We had an overnight trip from Belem to Natal, another old-world city showing little new progress. Its bid for importance came during World War II, when it became a center for U.S. planes bound for Africa. There is still a great deal of activity at the excellent airport, which was built in record time. One of the missionaries there was enlisted to handle the large number of men working on the airport, and he described some of the hectic work that went into the project. As he took us around to see the mission work, he also showed us some of the construction that had been accomplished in those days.

Just outside of Natal, the General Association of Regular Baptists has a center consisting of a large secular school, a Bible school, and a small theological seminary. We also visited their new camp by a lake almost 20 miles out in the country. The lake has marvelously clear water and dazzling white sand beaches, and we managed to squeeze a refreshing swim into our survey of the camp.

The Rev. George Mathews, leader of the mission, gave us an orientation in the divisions among the Baptists. The General Association of Regular Baptists are theologically conservative. They have broken with the Northern Baptists because of their liberal theology, and they do not agree with the Southern Baptists because they would not break entirely with the Northern Baptists. This association, composed of about 800 congregations in the United States, supports about 1,000 missionaries. However, their missionaries are sent out on a "faith" basis, each being responsible for finding his own support from private individuals or groups and for raising enough money for travel and outfit.

Other missions in Natal include the Presbyterians, the Adventists, and the Pentecostals. After seeing some of the work and looking over maps of areas covered by the various missions, we had a fair grasp of the work being done.

(To be continued)

Editorials...

What About Isolationism?

The word "isolationism" has won for itself a prominent place in the vocabulary of the American people. When we speak of national "isolationism," we probably know pretty well what we mean. The dictionary defines an isolationist as "one who favors keeping aloof politically from other countries." As a general rule, we have come to look upon "isolationism" in a political sense as something reprehensible. With that probably few of us will disagree, although there still is plenty of latitude for discussion as to what really constitutes political isolationism.

However, what concerns us at the moment is not isolationism from the point of view of the nation. Rather, we are referring to the somewhat haphazard and careless use which is currently being made of the word to describe the attitude, or supposed attitude, of certain church bodies or synods. We do not know how often we have heard the word "isolationism" used to describe the viewpoint of the Lutheran Church—Missouri Synod. And, frankly, we have heard it used rather frequently to describe our own beloved Evangelical Lutheran Church.

Now, to be sure, there is such a thing as isolationism as regards Churches. No one can question that. Another word for it is "sectarianism." We have repeatedly stated in these columns that sectarianism in its essence means a denial of the amount of fellowship which an existing unity of spirit demands. In other words, if a Church remains aloof from a sister Church when the amount of spiritual unity between them calls for an intimate relationship, that, in our opinion, is sectarianism. It also, obviously, is isolationism.

That is something to be feared. Some years ago, an influential Protestant magazine accused the ELC of such isolationism and accounted for its existence by describing the prosperity of our people, with "granaries full and money in the bank." That editorial not only exasperated us, but, happily, it made us examine ourselves more carefully.

Other accusations, however, strike us as needing a little more careful attention. During the past month, there has been a new flurry of such accusations against our Church. The pages of one official Lutheran periodical carry a lengthy editorial entitled "A Regrettable Decision" which has to do with the withdr some of the Churches from the Long-Range I in Parish Education. To that writer, this is p parcel of a "trend which is now obviously de in inter-Lutheran relationships." In another L periodical, referring to the same matter, the withdrawal is laid squarely at the door of Th gelical Lutheran Church. This sentence occ seems tragic that the timing of such a project the Long Range Program] fell at an hour w cause of merger negotiations a few persons could keep the Parish Education boards of one Lutheran Churches from joining a program they to embrace. . . ."

We are not at the moment chiefly concerne the truth or falsity of these particular accusa isolationism. We feel about them now as we have, that they should cause us to examine o very, very carefully.

There is, however, something far more impor volved. That is, when is isolationism not isolat In other words, are there not times—probably many of them—when a synodical body is just remaining outside certain co-operative ventures? aloofness is both justified and necessary, it sure not constitute isolationism. Let us examine that more closely.

One of the fine, strong Lutheran bodies in the Minnesota does not co-operate to any great degr the Lutheran Welfare Society of Minnesota. W heard that sister body accused of isolationism bec her stand. But is this necessarily so? It happens t body has a strong and well developed program own in the welfare field. It has come to the de conviction that its congregations will be better if it does certain work apart from the welfar which the rest of us find that we can use to g vantage. In our opinion, that is a justifiable concl arrive at, and it should occasion no criticism fr rest of us, and no accusation of being isolationist

On the other hand, there are projects in wh the Churches of the National Lutheran Counc found it to their advantage and to the commo to co-operate. We think of the National Lutheran cil itself, with all its manifold projects. We t the new hymnbook which is soon to appear. those instances, there is a very wide band of co-op

at we are getting at is, briefly, this: A Church or synod exists in order to serve its congregations. not an independent ecclesiastical entity. It is the nt of the congregations which brought it into being. ever ceases to be that, our basic democracy is gone. responsibility of its properly selected leaders is, efore, to serve those congregations. If that means holding, not fellowship, but co-operation, that, as ee it, is not isolationism at all. Denial of spirit- ellowship is not involved, since there is co-operation o many other areas.

rhaps the conclusion to the whole thing is merely it might be well if we were all a bit more careful t judging the actions of one another. Recognizing ys the danger which faces The Evangelical Lu- an Church and threatens to lead it toward isolation- we nevertheless can never concede that we have intentionally isolationist in our philosophy. We t to the history of co-operation all the way back to rld War I in proof of that.

the other hand, we shall continue to insist that church body must decide for itself what areas of peration are to its advantage and for the upbuilding hat part of the Kingdom of God which has been mitted to it. Until and unless it can be demon- ted that The Evangelical Lutheran Church has en that basic principle of fellowship, we will con- e to maintain that ours is not an isolationist body.

llections
id Dues

was interesting to read two widely separated items rding giving in Christian congregations on succes- days recently. One was in a secular paper which with a certain amount of approval about a con- gation, the denomination of which we have for- n, which had, by congregational action, done away h taking up "collections" at its formal services of rship. The reason given by the congregation was t "collections" have no part in formal worship.

The second item was from one of the religious papers ch comes to our desk. In a question and answer umn, a reader asked whether it was permissible for gregations to have "dues." The answer stated that a democratic congregation anything decent is per- sible. However, the answerer was decidedly luke- rm about the whole idea of "dues" in the Christian urch.

As we have thought about those two totally unrelated ns, we have come to wonder whether both of them not point toward a common lesson in Christian stewardship, namely, the relation between giving and worship. Let us look at each one for a moment.

First there is the matter of "collections" in relation to the formal worship of the congregation. Our first reaction to that news item was that the congregation was perfectly right! *"Collections"* certainly have no place in the worship of a Christian congregation. For years it has bothered us every time we have heard anyone announce that a "collection" was to be received at a service of the children of God.

If, however, you read "offering" in place of "collection," you have an entirely different situation. Our old, traditional view of the worship of the congregation is that it contains three essentials. One of our respected teachers outlined our formal worship in this way: "First, the congregation prays." Under that classification he included all the prayers which go into the public worship of a congregation. "The congregation receives." There come the administration of the Means of Grace, the Word and the Sacraments. Finally, "The congregation gives thanks." Our teacher was very careful to point out that far more is involved in that classification than the Prayers of Thanksgiving. In the center of it is the offering, when, in response to all that God has done for the congregation, the congregation brings to the altar its offering of temporal means.

If a person looks at things in that way, the very use of the word "collection" becomes abhorrent, and the word "offering" becomes beautiful. It is true that there was a time when the word "collection" could properly have been used. However, not with the meaning it has come to have. But an *offering*—that is something different. The congregation has reached one of the high points of the service when it lays an offering on the altar of God.

Almost the same thing can be said about "dues." Presumably the reference is to an outmoded and now almost unheard of method of raising money for carrying on the work of the congregation. There was a time, as many of us remember, when the Board of Trustees of a congregation had the task of assigning "dues" to the various families in the congregation. Presuming that the trustees knew the economic details of every family, it might be possible to hit upon a reasonably fair assignment of "dues" in every case. However, we hear of very few congregations which use this mode now. After all, what we pledge and give, whether it is carried to the altar on the offering plates or is mailed to the treasurer of the congregation, is nevertheless an *offering*.

If we could ever, as Christian people, come to understand the fundamental principle that it is a blessed part of our worship to *offer* of the material things God has given us, there would be no financial problems in the Church, and there would be many happier Christian people.

Correspondence

Too Much Minnesota

►If you are still soliciting suggestions about how LUTHERAN HERALD may be improved, may I suggest that you emphasize Minneapolis and Minnesota less. I opposed the establishing of the church headquarters in Minneapolis on the ground that our Church is already provincial enough. Reading the HERALD when one lives, as I have, in Washington, or Rhode Island, or California, one becomes convinced that the Lutheran Church is centered in all ways in Minneapolis.

From here, Minneapolis seems peripheral, no matter how many maps are published showing how dense the Lutheran population is there. If we take seriously our claim that we believe in the universality of our Church, we dare not make it seem that our Church is parochial. Evelyn Waugh is quoted as saying about the Roman Catholics: "They have taken the Universal Church and made it into an Irish Friendly Society." The Lutheran Church cannot become an adjunct to the Minneapolis Chamber of Commerce.

(The Rev.) OLIVER K. OLSON
San Diego, California

The Age of Confirmation

►In a Christian magazine I recently read a pertinent statement by Chaplain Ingvolstad, one of the chaplains of the ELC. He held that we should "encourage our Church to reconsider a later Confirmation age and also that a greater responsibility be placed upon baptismal sponsors of the young confirmed." These ideas were expressed before the assembled International Luther League Convention at Missoula last summer. I am in full accord with Chaplain Ingvolstad's ideas. From my experience, young people confirmed at the completion of 9th grade have brought greater results to the parish ministry.

Several reasons should be advanced at this point. First, problems become real and numerous when a boy or girl enters high school. In counselling young people during their 9th grade period, one can actually deal with their present-day problems and questions. At this age one can also train them to assume leadership in Luther League work. Salvation and their personal relationship to Christ become more real, because sin and the need of God's grace also become more real. I have found that young people confirmed at this age are more faithful to their Church because of their actual understanding and appreciation of spiritual things.

(The Rev.) GILBERT BORRESON
Wautoma, Wis.

New Service Appreciated

► . . . We have been using the new order of worship in our congregation since November 3, without having the new hymnals. It has been very well received (with none of the difficulties predicted by the LUTHERAN HERALD!)

(The Rev.) V. O. ARONSON
Muskegon Heights, Mich.

We are happy to receive this testimony from an actual user of the new liturgical worship service. The "difficulties" anticipated in our editorial comment were the fears expressed by those who had not as yet tried the new form.
—THE EDITORS

Clergy Tenure

►The professions generally take tenure of office very seriously, and for obvious and very good reasons. Not so, in my observation, the clergy of the ELC who evince little if any disposition to stay put unless they have arrived at the top, or are approaching the end of their careers. I conclude that the average tenure of a pulpit in our Church is from two to three years, less in some congregations. In almost any other profession, such a rapid turnover would be considered a matter of the very gravest concern.

Let me make it emphatic and clear that I am discussing a condition am not reflecting on any pastor's fessional conduct. I do not questio devotion, sincerity, or competen our pastors. I accuse them of no But facts are stubborn things, an ignore legitimate inferences from at our peril. It is, in my judgme indisputable fact that our pasto on the wing. The congregation the costs of their all too frequent ing, and the pastors keep the van ing. . . .

Have I the temerity to sugges so able and well educated a bo men as our pastors are in dang being taken in by their own sp rationalizations of untenable t practices? I suggest exactly that. me a profession that has not repe so been taken in. Tawney, a but not unfriendly critic, in hi *ligion and the Rise of Capitalism* position after position that had given up by the various clergies the Lutheran clergy fared not one better than the others. True, tha in the stirring days before, during after the Reformation. But wha fession, pray, faces more rigid p sional requirements and is conti under greater compulsion to inqui to its motives and to evaluate its tices than the ministry? There problem here. I hope that LUT HERALD will offer its pages to a sion of the problem to someone more information and a better u standing of the problem than I

GUY SCHUTTE
Arkdale, Wis.

From Pakistan

►I wish to express my appre for receiving the LUTHERAN H regularly. In this land where E is the medium for higher educ we find almost all educated peopl a working knowledge of En When I travel on the trains many who are very much interes reading any literature from An and I often take along a few latest issues of LUTHERAN HERA them. Especially those articles o Lutheran leaders seem to app them, and generally there has warm response.

(The Rev.) JOHN N. OTTI
Rajshahi, East Pakistan

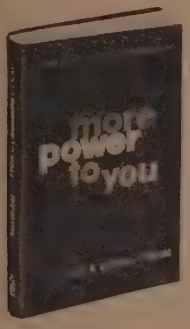
BOOKS *in Review...*

-ager, Know Thyself

More Power to You. John and Dorothea Crawford, Muhlenberg Press, 144 pages, $2.50.

s little volume equips youth with a al laboratory for mental hygiene. It tten by a husband and wife team who been long recognized as genuine au- ts in the field of psychology as it ularly relates to young people.

s is an extremely helpful book for a er to better understand himself; certainly



roblem exists more acutely for himself s particular age. He does so, however, ut causing him to be morbidly introive, but always points him to the glories e Christian gospel which has some real ers to their gravest problems. Much has written about this topic and yet never e, to this writer's knowledge, has there an attempt to introduce a workshop od of approach.

e book has attractive illustrations and ily read. It can be strongly recommended volume that should be in each Christian worker's library for easy access by the regation's teenage members.

L. David Brown
Minneapolis, Minn.

y Street Apostle

Light the Dark Streets. C. Kilmer Myers, The Seabury Press, 152 pages, $4.00.

his is a story about how to do youth s, but it is very much out of the ordinary two reasons. First, it deals with extranary youth—those of the Lower East of New York City, whose daily diet con- of sex, murder, pain, and despair. nd, it is written by a most extraordinary , Father Myers, whose chief instruments in his work are the love and forgiveness of the cross of Christ.

It would be tempting to describe the people in this book—the members of the gangs of the Knights and the Jaguars and the Ambassadors. With blood-chilling details, the case histories of Ralph and Jerry and Tino are sketched. The book would be worth reading just for the insights into the motivations of the gang mind. It helps us to understand the more ordinary parish where sin is more refined and subtle, but for all that perhaps more deadly. A glossary in the back defines for the uninformed the vocabulary of the rebel teenager.

But the chief contribution of this book does not lie in its documentation. It is rather in the profound theological insight with which this man undergirds his work. Father Myers is a pastor in St. Augustine's Parish, a mission of the famous old Trinity Episcopal Church of New York City. A small unobtrusive place on Henry Street, this little mission is the scene of a glorious bit of church history.

The church, says Father Myers, ought to be doing this dirty work, and it ought to be doing it with the preaching of the Word and the power of the Sacraments. The police, necessary as they are, are there basically for punitive action. The secular social worker, fine as he may be (and Myers has high praise for him) is there to prevent crime. Only the Church can bring the healing power of the Gospel. And furthermore, it must bring it as the Church, not as some second cousin store-front operation, or special technique group dynamic approach.

You don't have to go to dark continents to see brilliant missionary work. Get this book to see how it's done just off Wall Street.

Kent S. Knutson
Staten Island, N. Y.

Operation Bootstrap

How to Control Your Destiny. Anthony Norvell, David McKay, 218 pages, $4.00.

Here is another volume to add to the rapidly growing list of Peace of Mind—Spiritual Serenity cult. Mr. Norvell offers to show, by use of principles of science and spiritual philosophy, a path in life that offers you security, peace of mind and spiritual serenity.

It is truly a "do-it-yourself" plan. It does contain many commonsense rules for living, but the disturbing element is his use of religion and the Bible. To equate the Kingdom of God with a "balanced, sane, healthy, happy, and successful life" (page 20) indicates that he has used the Bible much like the inebriated man uses a lamp post—more for support than for light.

Here is more of Norman V. Peale plus Dale Carnegie with a little less of the religious overtone.

Lloyd Roholt
Milwaukie, Ore.

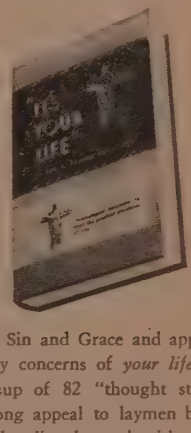
Five Minute "Sermons"

It's Your Life. A. Reuben Gornitzka, T. S. Denison Co., 215 pages, $3.00.

Here is no "self help" book. It is a shepherd leading the reader directly to the only One who can help—Jesus Christ.

Basic to this book of Christian counsel is the firm conviction that the Gospel provides timeless answers to the personal and group needs of men and women living in an insecure but busy world.

Pastor A. Reuben Gornitzka is a master craftsman in bringing together the evangelical



message of Sin and Grace and applying them to the daily concerns of *your life* and mine.

This group of 82 "thought starters" will have a strong appeal to laymen because they speak simply, directly, and with the sensitive compassion of a kind parish pastor.

Ministers will also appreciate the evident skill and "know-how" of a homiletic master. To a remarkable degree Pastor Gornitzka's messages and "thought pictures" stick adhesively to the walls of the mind even in the immediacy of an active world.

Gustave Flaubert once wrote, "The principal thing in this world is to keep one's soul aloft." To spend just five minutes reading one of these messages is to be lifted into a spiritual atmosphere and to be introduced to a host of modern witnesses.

This book is a thousand leagues ahead of other books of this style.

Norman Anderson
St. Paul, Minnesota

J. R. Hes

Toward Sexagesima Sunday

Jacob—The Transfo

The Epistle: II Timothy 3:14-4:5 • The Gospel: Matthew 9:36-10:7

Monday, February 3
HE HAD BEEN CRAFTY

Read Genesis 25:29-34

Jacob said, "First sell me your birthright." Esau said, "I am about to die; of what use is a birthright to me?"

When he had grown old Jacob must have looked back with regret upon the sins of his youth. Among them was an ambition that brought out all manner of craftiness and deception.

It was his brother's birthright that he had wanted. And he knew exactly how to get it. It would be easy. He knew that. It would be a trick, but it would work. And it did work.

Esau's sin was that he was foolish in letting his birthright go. Jacob's sin was that he took advantage of a weak, unthinking brother. This sin was consistent with his whole nature and bore fruit again when he fooled his father into blessing him. Craftiness and deception were a part of him.

When God finally caught up with Jacob, he was changed by a power not his own. God has that power and will apply it to anyone who is sick of evil.

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Tuesday, February 4
HE HAD TO RUN

Read Genesis 27:41-43

Now Esau hated Jacob because of the blessing with which his father had blessed him.

Jacob was in trouble. He was in trouble because he cheated his brother. His brother was determined to square things by killing him. Jacob had to flee for his life.

Sin brings two consequences: one is that the sinner is in trouble with God; the other, that he is in trouble with himself and with others. Sin never pays; it demands hard payment. And Jacob was finding it out. It was to be a long while before this evil against his brother was patched up again.

While temptation to sin is making its strong bid, more than ever there should be prayer for grace to see beyond the sin to its horrible consequences. This will help to wipe the gay smile from the face of temptation and spare the tempted from that which is evil. It is better to flee to God away from temptation than it is to try to run away from the consequences of sin.

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Wednesday, February 5
THE VOW

Read Genesis 28:18-22

Then Jacob made a vow . . .

The workings of God are strange eyes of men. Jacob had wrong brother and was fleeing for his lif here in strange land on the way to where his uncle lived, he dreamed a a ladder from the earth to heaven angels ascending and descending u And God spoke to him in this telling him that in him He would c the relationship first set up with Ab

It is not for us to ask why God ed Jacob's actions; nor can we sa God intended that Jacob should take place and Jacob, therefore, did n But rather, we note this: in the ence of that night Jacob met Goc had caught up with him.

And Jacob made a vow that th should be his God. This was the beg of a new life. It was going to be a before Jacob could straighten his with his brother. The time was no But at last he was being straightene God. It begins there.

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Thursday, February 6
A NEW NAME

Read Genesis 32:24-32

"Your name shall no more be called Jacob, but Israel, for you have striven with God and with men, and have prevailed."

It was not Jacob the sinner, but Jacob, transformed of God, that received the new name. And it came with the blessing for which he wrestled. Perhaps the wrestling was an outward sign of the inward fight. And his new name was given to him: it was Israel.

What a long way he had come from the days of his youth! Always it is a long distance from where man is by nature to where God puts him when there is obedience to His will. Things are changed all around. And the change in name is not the least of them.

The name God gives people is better than any earthly name, even though it be loaded with great family tradition or dollar signs. To be named a child of God is the greatest happening in any life, and brings the individual into the family of the blest. To be in God's Book of Remembrance means to be a believing child destined for eternal life.

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Friday, February 7
HE PRAYED

Read Genesis 32:9-12

"I am not worthy of the least of all the steadfast love . . . which thou hast shown to thy servant . . . Deliver me, I pray thee, from the hand of my brother."

Here is Jacob in prayer, not only because of the trouble he is in, but because he has learned to depend upon God.

In this prayer he is admitting that he has no business to ask anything of God. He knew that God owed him nothing. This is a humble Jacob; no longer arrogant and clicking his heels and snapping orders to the people around him.

He is also here revealing the truth that you pay for sins for a long time, even if God has forgiven you. Esau was still angry and threatening, he thought, even though it turned out that Esau was ready to forgive him. Jacob's heart was burdened until the meeting with his brother took place.

Prayer was the means of refinement and power for Jacob, just as it is for anyone who will grasp the strong hand of God and look up to Him in faith. The weak hands of prayer become the strong hands of God.

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Saturday, February 8
MAN OF FAITH

Read Hebrews 11:21

By faith Jacob, when dying, each of the sons of Joseph, bow worship over the head of his staff.

The life of Jacob was a turbule from beginning to end. While he a leader of the people and bore the of Israel, he had trouble all the through. But he was a man of faith the time God caught up with him closing days of his life were beautifu the prophecy he made concernin sons serves to show how he became link in the chain that God was forg the history and the growth of His people. One of the fine verses in th Testament is this: "When Jacob fi charging his sons, he drew up h into the bed, and breathed his las was gathered to his people."

Jacob is listed in the Catalo Faith in the Epistle to the Hebrew errant youth was taken in hand b and refashioned. He became a man o It is remarkable what God can do man will let go and let God.

C-WCC Merger Voted

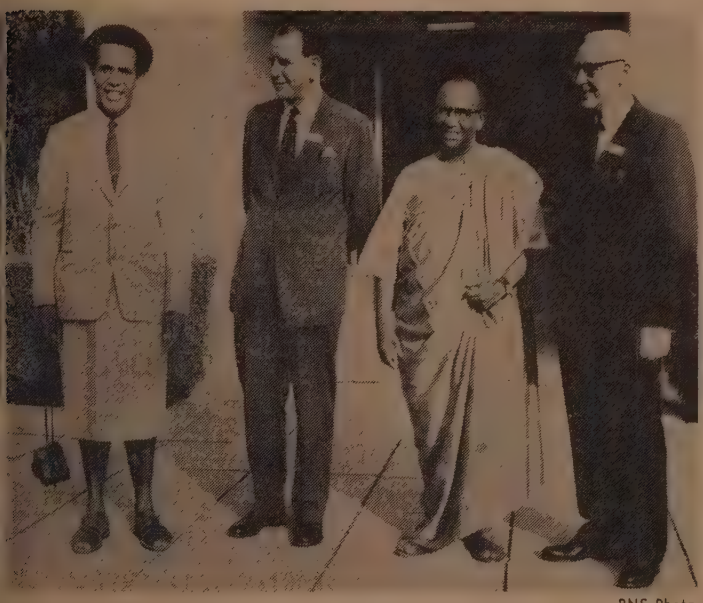
rger of the International Mission- Council with the World Council hurches was overwhelmingly ap- d in principle at the conclusion e IMC assembly in Ghana.

e IMC was organized in 1921 and rises 38 national missionary or- ations and Christian councils. the creation of the World Coun- 1948, the two organizations have a more or less common constitu- and have jointly sponsored such ties as those of the East Asia tariat and the Commission of the ches on International Affairs. ever, their formal integration is urged on the principle that "the of the Church and the mission e Church can no longer be sepa- ."

e vote approving integration was o 7. The opposing ballots were by delegates of the Christian councils of Norway, Sweden, the Belgian Congo and Belgium, and by individual members of councils in Germany, Canada and Great Britain. Three newly admitted member councils—those of Ghana, Hong Kong and Northern Rhodesia—did not vote.

The Assembly meanwhile requested that the World Council of Churches postpone until 1961 its third General Assembly, originally scheduled for Ceylon in 1960, so that the Churches might have time to study the integration plan.

In answer to fears expressed by opponents that integration would alter the "essential" basis of membership in a council of Churches and "involve member Churches in responsibility for missionary and proselytising activities . . . and the scandal of evangelistic activities competition," the committee called for a "distinction" between "missionary obligation to bring the Gospel to the whole world" and proselytism.



—RNS Photo

WORLD MISSION ASSEMBLY—These delegates presented quite a contrast in street at the recent world assembly of the International Missionary Council in Ghana. They left to right, the Rev. S. A. Tuivolvoni of the Fiji Islands; Dr. Charles Ranson of New general secretary of the IMC; the Rev. Christian Baeta, chairman of the National stian Council of Ghana; and Dr. John A. McKay of Princeton, N. J., IMC chairman.

Dibelius Warns Pastors

Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany (EKID), urged Protestant pastors in East Germany to stand fast against Communist anti-religious measures and not forsake their parishes for refuge in the West.

Speaking over RIAS, American-sponsored radio station in West Berlin, he said there were some cases in which the church management recognized the necessity for a pastor to leave his post in the Soviet Zone.

"However, we feel in general," Bishop Dibelius said, "that a pastor is bound by his duties to stay with his parish. A pastor is not like a postal official who may work at any post office. He must not leave his parish, even when there is danger."

The bishop said that in cases where a pastor does leave his post, the church management "must, of course, investigate the circumstances of his flight to the West and form an opinion on whether or not he is still admissable as a clergyman."

One Out of Sixty

Bishop Dibelius said that only about 100 of a total of 6,000 pastors in the Soviet Zone had gone to the West, with or without permission from church superiors. It was important, he added, to stress that the overwhelming majority stay with their flocks, "as is their duty before God and men."

The bishop said that although Germany has been divided politically, the Church intends to "maintain its unity under all circumstances."

"The Church," he said, "must not allow itself to be divided also, because it would then get into the political backwater of the political half in which it is living. We do not want to have one eastern and one western-oriented Church, but only one Evangelical Church in Germany."

Why "Inner City" Churches Fail

American Protestantism has been unable to make a significant impact on the inner city because "its piety is far removed from the daily practices of the masses," according to a report made public at Columbus, Ohio.

The report, a 6,000-word document, was presented before some 500 delegates attending the first National Convocation on the City Church of the new United Church of Christ.

It was prepared by three clergymen in Cleveland, all of whom are affiliated with the city's Inner City Protestant Parish. They are the Rev. Donald Benedict, Presbyterian; the Rev. William R. Voelkel, Congregationalist; and the Rev. Paul Younger, Baptist.

The statement declared that Protestantism in this country "has largely become associated with the virtues of respectability, moral decency, temperance, and piety."

"In the inner city, these values are notable by their absence," it continued. "Therefore, people's feelings of unworthiness and inadequacy tend to separate them from their idea of what the Church represents. Added to this are feelings of suspicion and mistrust about anyone who represents moral endeavor."

In their statement, the three clergymen urged Protestant Churches to "reorient" their approach or admit defeat in the struggle for winning over urbanites.

Proposes Press Chaplains

Creation of a newspaper chaplaincy has been proposed by the religion editor of the Nashville Tennessean, the Rev. James W. Carty, Jr. He said his proposal is an extension of the industrial chaplaincy.

Writing in Motive magazine, a Methodist publication for college students, Mr. Carty said newspapers need chaplains because with their accent on deadlines "many tensions develop and erupt."

"Writers and editors can't communicate effectively unless they are emotionally stable and well-adjusted," he warned. "Most problems—economic, political, social, racial and religious—arise in part from a breakdown in communications at three levels: within an individual, among men, and man to God."

After-Hour Use of Schools Upheld

Attorney General William E. Powers of Rhode Island has ruled that the use of public schools by churches outside school hours is not a violation of the separation of Church and State.

"Such use," he said, "does not convert the school house into a building for worship within the meaning of the constitution."

The State Board of Education asked Mr. Powers for an opinion following complaints over the free use of Fifth Avenue School in Woonsocket by Sacred Heart Roman Catholic church for summer classes in religious instruct

The complaints were made by Woonsocket Ministers Association Robert Finklestein, chairman of Woonsocket's public school advis committee.

Since 1940 the parish has been c ducting religious education classes the school every summer without p vious challenge. Permission for church to use the school building granted by the Woonsocket school c mittee.

Mr. Finkelstein contended that use of public institutions by a religi organization was a violation of Church-State separation guarantee the First Amendment.

"Southern" Baptists Organize in New York

"Southern Baptists" might very v consider a change in the name of t Church, according to news received week. On January 12 the South Baptist Convention formed a new c gregation on Manhattan Island, first church of the organization in N York State.

The new church was organized 100 charter members who had b meeting since last May in a bra building of the New York City YM

Affiliated with the Southern Bap Convention, the congregation star as a mission of the College Aver Baptist Church in Annapolis, Md. Paul S. James, former pastor of Tabernacle Baptist Church in Atla Ga., is pastor of the church and direc of Southern Baptist work in the Gr er New York area for the denomi tion's Home Mission Board.

Many churches and conventions h been established by the Southern B tists in a number of states and ar outside the South in recent years. T president of the Arkansas Conventi Dr. Rel Gray, has proposed that Southern Baptists establish a "bea head" in New England where t have no units at present.

A large delegation of Maryla Southern Baptists attended the orga zation meeting here, including the R James Jolly, pastor of the Annap church. Some area American (Nor ern) Baptists pastors also participat in the program.

Jesuit Advises, "Marry Your Own"

A Jesuit sociologist said here that "Marry your own" is the best advice for anyone, Catholic or non-Catholic, who is contemplating marriage.

Father Lucius F. Cervantes, S. J., director of the department of sociology at Regis College, Denver, Colo., addressed the 19th annual convention of the American Catholic Sociological Society.

He warned that the difficulties arising from mixed marriages occur frequently among Catholics because they seem to be "less adverse" to such unions than Protestants or Jews even though the Church frowns most severely on them.

"Those who marry into different faiths," he said, "have four times as many divorces and desertions and between two and three times as many children with at least one arrest for delinquent acts. They likewise have more trouble in keeping their children in the educational system after 16 years of age."

Father Cervantes said his findings were based on a study of successful American families he has conducted for the past two years in collaboration with Prof. Carle C. Zimmerman of Harvard University.

Lutherans "Recognized"

er more than 300 years of church in New Jersey, Lutherans have been given independent legal in the state.

viously Lutheran parishes were porated under the provisions of t applying to Reformed congrega- Now local churches are revising constitutions to conform to the tly passed enabling act.

e first Lutheran congregation was lished in New Jersey in the early century. Today four Lutheran ds have congregations in the state: ULCA, Augustana, the Missouri d, and the ELC.

ifornia Lutherans lan New Hospital

om the charred wreckage of two lanes, which crashed last January e playground of the Pacoima Jun- High School, located in the San ando Valley in southern Califor- there will rise next year a new bed Lutheran Hospital to care for needs of 60,000 Pacoima residents, without hospital facilities.

he accredited, non-profit hospital be operated and managed by the Fernando Valley Lutheran Hospi- Association, formed by 42 churches ated in the Valley. The Rev. John Simmons, pastor of North Holly- od St. Matthew's Evangelical urch, is president of the Associa- n.

On the first anniversary of the tragic dent, which killed and injured 74 ildren, San Fernando Valley resi- nts will hold no memorial services other public commemorative events, it instead will redouble their efforts wards creating the Pacoima Memorial utheran Hospital, which will take its ace among 125 hospitals operated and naged by Lutherans throughout the nited States.

The Pacoima Memorial Lutheran ospital was assured last September, hen seven synods with churches in the San Fernando Valley joined forces to secure as an outright gift grant an allocation from the Federal and State Governments totalling $1,425,312.

The board for the San Fernando Valley Lutheran Hospital Association and the Pacoima Memorial Lutheran Hospital is made up of a layman-pastor team from each synod. The Rev. Erling H. Wold and Warren Henderson represent The Evangelical Lutheran Church.

To date, Lutherans and interested community residents have raised $1,520,000 toward the $2,200,000 project. Evidence of ability to borrow the difference of approximately $700,000 has been established to the satisfaction of the California State Bureau of Hospitals.

In order to open the doors of the hospital with as little indebtedness as possible, the anniversary of the air crash will find the 42 Lutheran churches joining in a Valley-wide campaign to raise $700,000 in gifts and pledges from all industrial plants, businesses, and the general public. Church congregations will not be solicited.

New Washington Office

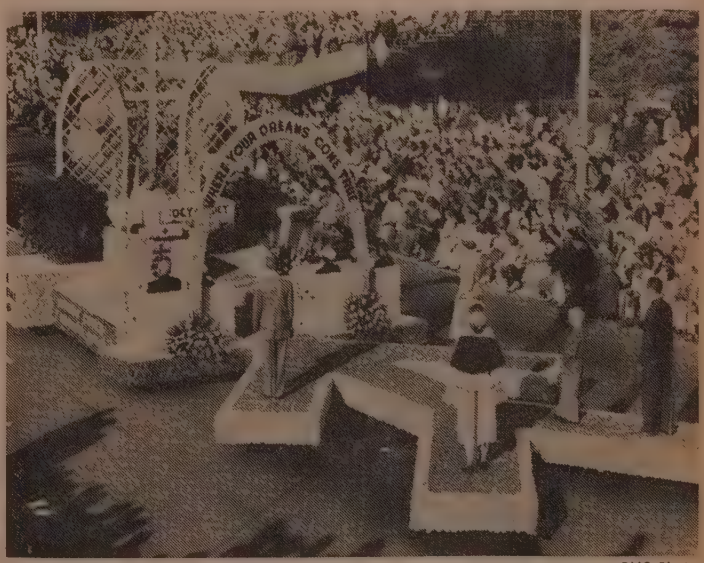
A national office in Washington, D.C., will be opened Feb. 1 by the National Lutheran Educational Conference with Dr. Gould Wickey as executive director, it was announced at the group's 44th annual convention in Miami Beach, Fla.

Dr. Wickey will retire as executive secretary of the Board of Higher Education of the United Lutheran Church in America on July 1, 1959, after serving the board for 30 years.

Organized in 1910, the conference is the cooperative agency of 19 theological seminaries, 28 senior colleges, six junior colleges, two deaconess training schools, and five agencies and boards of higher education, representing nine Lutheran bodies.

The conference also announced plans for a teacher placement bureau open to all Lutheran teachers, a graduate fellowship program for prospective teachers, and an educational news bulletin.

Dr. Evald B. Lawson, president of Upsala College, East Orange, N. J., was elected conference president. He succeeds Dr. Clarence C. Stoughton, president of Wittenberg College, Springfield, Ohio.



—RNS Photo

PRIZE WINNING FLOAT—The float prepared by the Lutheran Laymen's League won first place among religious floats in the annual Tournament of Roses parade in Pasadena, Calif. on New Year's Day. The float is a replica of Emmaus Lutheran Church in Alhambra, Calif. Standing in the pulpit is the Rev. Victor Behnken, president of the Missouri Synod's Southern California district. Theme of the float was "Where Your Dreams Come True."

ORGANIZE LUTHERAN ART SOCIETY—Representatives from six Lutheran synods met in Des Moines, Ia. recently to begin a new organization—"The Lutheran Society for Worship, Music and the Arts." Organizers are (left to right) Dr. Walter Buszin, St. Louis, Mo.; William R. Walters, Springfield, Ohio; Daniel Moe, Denver, Colo.; Linden Lundstrom, Rockford, Ill.; Dr. Johannes Riedel, Minneapolis, and Gerhard M. Cartford, St. Paul, Minn. A conference of the organization is planned on the campus of the University of Minnesota June 18-21. Mr. Lundstrom was appointed by the organization to contact those interested in Charter membership.

Aid Madagascar Scouts

Funds received last summer f offerings at Boy Scout camps se by Lutheran chaplains are being to advance Scouting in Madagasca was reported by the National Lut an Committee on Scouting.

Approximately $450 has been tur over to mission officials to purch furniture and other equipment fo large Scout room provided in a yo recreation center. The center and Sc room will be available to boys leaders in the entire southeast area Madagascar.

Last summer, 25 chaplains from Augustana Lutheran Church, Evang cal Lutheran Church, American theran Church and Lutheran Chu —Missouri Synod conducted some religious services for 52,000 Scouts camps throughout the country, un the auspices of the National Luthe Committee on Scouting.

Within the ELC

Another News Aide

One more news aide has been secured for the LUTHERAN HERALD. He is the Rev. Russell B. Helgesen of Long Island, N. Y. who will stimulate the sending in of ELC news to the HERALD from his part of the country. The names of twenty-six news correspondents in other parts of the country were printed recently.

Colleges

St. Olaf Science Grant

St. Olaf College was among four Lutheran colleges which shared in grants totalling nearly $1,150,000 awarded to 135 colleges and universities in the DuPont Company's annual program of aid to education.

Again, as last year, Augustana College at Rock Island, Ill., Gettysburg (Pa.) College, Muhlenberg College at Allentown, Pa., and St. Olaf College at Northfield, Minn., received $4,000 each "to help maintain their records of strength in chemical and technical education."

Each grant included $2,500 for chemistry teaching and $1,500 for other subjects.

In addition, St. Olaf was one of six colleges given $4,000 to provide seven to nine scholarships that will enable students majoring in science or mathematics to take summer courses which will prepare them to teach in high schools the fall after graduation.

Luther Choir Tour

The 63-voice choir of Luther College, Decorah, Ia. will leave February 5 for its 1958 tour of 11 mid-western cities in 6 states. Director is Prof. Weston H. Noble.

The itinerary of the tour is as follows:

Feb. 5—Whitehall, Wis.
Feb. 6—Stevens Point, Wis.
Feb. 7—Eau Claire, Wis.
Feb. 8—Green Bay, Wis.
Feb. 9—Madison, Wis.
Feb. 10—Rockford, Ill.
Feb. 11—Muskegon, Mich.
Feb. 12—Detroit, Mich.
Feb. 13—Cleveland, Ohio
Feb. 14—Chicago, Ill.
Feb. 15—Viroqua, Wis.
Feb. 16—Decorah, Iowa

PLC Fund Drive

Gerrit Vander Ende of Tacoma has been named chairman of the Pacific Lutheran College Development Fund. He will head a drive for one mill dollars in Tacoma and Pierce Cou Included in the development progr are: a building for economics, busi administration and education, ren tion of Old Main to accommodate additional men students, remodeling the present classroom building a second science hall, and construct of a social education annex to the C lege Union building.

Stewardship Digest

The Department of Stewardship produces and distributes the Stewardship Digest to congregations of the ELC in quantity, for distribution to members of the congregations. There is no charge for this publication. The cost is met in the amount budgeted for stewardship education materials for the department.

With such "free" distribution it is important to review orders periodically, so as to be reasonably sure all copies are being distributed. A reorder card is being sent with the February issue of "Pastor's Bulletin." This card must be returned promptly if a parish desires to continue its order, or to start a new one. In parishes where there is no pastor, a special letter will be sent to permit the official board to renew the order if desired.

PLC Staff

il O. Vance has assumed the post istant to the president of Pacific ran College in charge of financial ions and auxiliary enterprises. Mr. e came from Hamline Univer- St. Paul, where he had been direc- f auxiliary enterprises since 1948.

Churches

ish Prairie, Washington—Ground- ing services were held recently new educational unit which will ect the existing church and parish of Bethel Church. Completion date t for April. Pastor of the congre- on is the Rev. O. K. Blomelie.

oux Falls, S. Dak.—Work has be- on the first unit of the recently nized Messiah Lutheran Church orth Sioux Falls. Ground-breaking monies were held on January 5 Dr. L. M. Stavig, president of ustana College and vice president he ELC, in charge. The Lutheran men's group of Sioux Falls, who conducting a bond sale to finance new structure, were also represent- The Rev. C. M. Svaren is pastor he new parish.

Milwaukee, Wis.—Eight art glass dows placed in the choir transept ntly by Our Savior's Church com- tes the $40,000 project which in- des 64 windows in the church. Most the windows are memorials given by lividuals or church groups. Designer the windows is Karl Friedlmaier of lwaukee. Our Savior's Church is ebrating its centennial this year. The v. Arnold Nelson is senior pastor.

Milwaukie, Ore.—New oak pews, signed by Rodger Sogge of Portland, e., were recently dedicated by the ilwaukie Church, the Rev. Lloyd holt, pastor.

People

The Rev. Harvey Sigurdson has re- gned as pastor of Faith Church in rcata, Calif., to accept a call to the ome Mission field in Riverside, Calif.

The Rev. L. T. Larson, formerly of neca, Ill., has retired and is living Minneapolis.

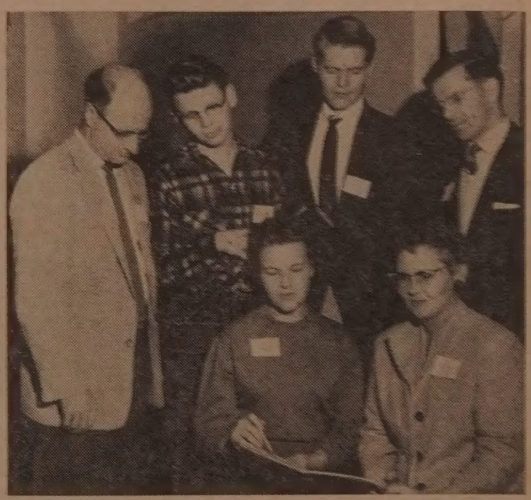
Obituaries

The Rev. John Kristian Krogh died in Minneapolis on December 11 at the age of 69 years. He was born at Slagen, Norway on October 27, 1888 and came to the United States in 1907. He studied at St. Olaf College, Valparaiso University, and the United Church Seminary, from which he was graduated in 1914. He served a parish at Clermont, Ia. in 1914 before going to Madagascar, where he was a missionary until 1921. After returning to the United States he served the following parishes: Little Falls, Minn. (1924-39); Port Arthur, Ont. (1939-48); Dunbar, Ia. (1949-54) and an interim pastorate at Lee, Ill. in 1955. Since 1955 he has lived in Minneapolis. Funeral services were conducted by the Rev. Maynard Iverson at Bethlehem Church, Minneapolis on December 14. Survivors include his wife and three daughters.

Mrs. Randi Solum, wife of the late Rev. Henry E. Solum, died at her home near Spring Grove, Minn. on December 19 at the age of 86 years. She was born in Minneapolis on December 26, 1870. She was married in 1895 to Pastor Solum, and worked with him in the following parishes: Dallas, Texas (1895-6); Renville, Minn. (1896-99); Willmar, Minn. (1899-1904); Sioux Falls, S. Dak. (1904-12); Story City, Ia. (1912-18); Baltic, S. Dak. (1918-31); and an interim pastorate at Spring Grove, Minn. (1942-45). From 1931-37, Pastor Solum was president of the South Dakota district of the ELC. He died in 1946. Survivors include three sons and two daughters. Funeral services were held in Trinity Church, Spring Grove, Minn. on December 23 with the Rev. Walter I. Aamoth and the Rev. Oscar Engebretson officiating.

Mr. Syvert A. Johnson, a former president of the North Dakota district Brotherhood of the ELC, died January 2 in Seattle, Wash. at the age of 60 years. Mr. Johnson, formerly a general agent for the Lutheran Brotherhood Insurance Co., was a resident of Fargo, N. Dak. He was visiting a brother in Seattle at the time of his unexpected death. Survivors include his wife and two daughters.

Mrs. Clara Magelssen, wife of the Rev. N. S. Magelssen, Sr., died at La Crosse, Wis. on December 17 at the age of 74 years. She was born in Red Wing, Minn. on March 8, 1883 and attended the Lutheran Ladies Seminary at Red Wing. She was married to the Rev. Nils Magelssen in 1909. She and



SEATTLE YOUTH CONFERENCE LEADERS—Youth of Ballard First Lutheran Church of Seattle, Wash. recently sponsored an evangelism week-end for their congregation. Finances for the unusual gathering were budgeted by the youth themselves from YES funds in the local church. Pictured are (front) Karen Abelsen and Signy Vik, parish worker; and (rear) the Rev. Burton Smith, pastor; Terry Bakken; David Nelson; and Dar Roa; guest speaker from Waldorf College, Forest City, Ia.

her husband served an ELC parish in Highland Prairie, Minn. for 40 years. In 1949 they moved to Decorah, Ia., and since October 1957 have been residents of the Bethany Lutheran Home in La Crosse. Dr. E. C. Reinertson, president of the Southern Minnesota district, preached at funeral services on December 21. The Rev. I. R. Gronlid officiated. Burial was in Highland Prairie. Mrs. Magelssen is survived by her husband and one son, the Rev. N. S. Magelssen of Canby, Minn.

Changes of Address for ELC Pastors

Eugene J. Aal, Timber Lake, S. D., 1-1-58

John O. Blom, 14th Armd. Cav. Regt., APO 26, New York, N. Y., 1-6-58

Stewart Dale, 3208 Xenwood Ave. S., St. Louis Park 16, Minn., 1-6-58

Arthur H. Grimstad, 11 Lutton Place, Newington, Edinburgh 8, Scotland, 9-1-57

Harold Hansen, 145 6th Ave. S., Milaca, Minn., 1-1-58

E. B. Kluver, P. O. Box 1103, Patterson, Calif., 1-7-58

L. T. Larson, 7301 Portland Ave., Minneapolis, Minn., 12-8-57

Harold M. McCullough, Box 236, Staples, Minn., 12-30-57

J. Magnus Rohne, 2239 E. Roma Ave., Phoenix, Ariz., 12-31-57

Harold S. Reitz, Ridgeland, Wis., 1-27-58

Thor Sigmond, 2165 Gulf to Bay Blvd., Lakeside Park, Clearwater, Fla., 12-3-57

Arthur W. Sorensen, Glenville, Minn., 1-18-58

Arthur L. Swenson 906 N. 6th, Austin, Minn., 12-26-57

Harold Popp, 1114 N. Eddy St., Eau Claire, Wis., 12-12-57

H. B. Raun, 1316 Bryant St., Alexandria, Minn. 1-2-58

R. H. Schlinkert, Selby, S. Dak., 1-1-58

C. S. Thorpe, 605 Jefferson, Decorah, Iowa, 12-1-58

Evangelists Schedules—February

CARL OPSAHL:

16-20 ..... Woodburn, Ore.
Edwin E. Sandvig, Pastor

23-27 ..... Lebanon, Ore.
Theol S. Hoiland, Pastor

H. O. EGERTSON:

2-6 ..... Amery, Wis.
Walter Baertschi, Pastor

9-13 ..... Elk Mound, Wis.
Hubert F. De Boer, Pastor

16-20 ..... Hazel Run, Minn.
Elden Landvik, Pastor

23-28 ..... Spokane, Wash.
M. O. Ensberg, Pastor

OSCAR C. HANSON:

4-9 ..Evangelism Conference—ELC Churches
Edmonton, Alberta, Can.

ALLEN LEE:

16-20 ..... Orfordville, Wisconsin
Alvin O. Skibsrud, Pastor

23-27 ..... Preston, Minnesota
Philip Hansen, Pastor

27 ..... Adams, Minnesota
T. P. Mohn, Pastor

P-T-R Missions

16-20 ..... Billings Circuit
Evangelism Staff Participating: Oscar C. Hanson, Oscar Engebretson, and Conrad Thompson.

23-27 ..... Glendive Circuit
Evangelism Staff Participating: Oscar Engebretson, Oscar C. Hanson, and Conrad M. Thompson.

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Parish Conservation Serv...

(Formerly The Placement Service)

The Parish Conservation Service of ... ELC serves many people each year. ... the listings below. They may be of valu... you or someone that you know. The n... of the propositions advertised have not ... investigated and the Parish Conserv... Service assumes no responsibility in ... matter. Send your ads and communica... to: The Parish Conservation Service of ... ELC, 422 South Fifth Street, Minnea... 15, Minnesota. (Refer to ad number ... inquiring.)

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195-acre farm, 95 acres tillable. 8 ... house, basement; barn and other bldgs ... mi. to Luth. church. 8 mi. to town. SE M... Price: $12,500. $5500 down payment. 54...

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Businesses

Drive-in restaurant. Exc. location in ... Minn. thriving resort town. Reasonable. Sh... by appointment. 54...

Established dairy and creamery—incl... complete equipment and supplies for m... facturing and processing of ice cream, bu... bottled milk, eggs and ice. Progressive col... town, Wyo. ELC church. Terms. 547...

Gen. store-dry goods, groceries, meat, h... ware, bottle gas route. In very good farm... area on hard surface road. 1 blk. from sch... ½ mi. from Luth. church. All bldgs. in ... condition. C. Minn. 547...

A going business, handling groceries, ... goods, seed, feed and gasoline. Located ... prosperous Luth. community in Lac Qui P... County, Minn. Very nice home goes with ... 547...

Desirable 2 story brick bldg. 24x50 ft. ... full basement. Located on corner in busi... district. Living qrts. on 2nd floor. NW ... Price: $8,000. May be rented instead. 547...

Tourist court, service station and cafe ... separate living qrts. In S. Minn. county ... town. 547...

Newsstand and fountain in S. Mont. t... with good schools. ELC church and hospi... 547...

Small motel located near modern hosp... in sight of Rocky Mts. Home in one cor... on 250x150 ft. lot. Price: $17,500. In S. Mo... 547-...

FOR RENT

oom, second floor apt. in St. Louis Park, Stove and refrigerator furnished, plus and water. Washing facilities available. usline. 547-11B

WANTED TO RENT

w owner of Our Own Hardware near Mining, St. Paul, wishes 2 or 3 bed- unfurnished home, apt. or duplex to in said vicinity on or before March 1st. 547-12B

nted to rent on or before March 1, 1958, shed or unfurnished 1 or 2 bedroom apt. emi-retired ELC couple. Phalen Park, St. vicinity preferred. References. 547-13B

POSITIONS WANTED

actical nurse desires care for elderly per- r couple. Wants to live in. 547-14D

ll board, room and care for elderly lady uple or 2 pre-school children in farm in NW N. Dak. Average charge $2.00 ay apiece depending on care required pecial foods. 547-15D

perienced financial campaign director, ssful record, versatile and adaptable, lable, with adequate references, is avail- immediately to help you during the next weeks while awaiting permanent assign- t. Service rendered on time and expense 547-16E

permanent position in any work with a re by young married man, 33 yrs. of age. rs. college, 7 yrs. experience as chemist teacher. Desires advancement. 547-17E

Vanted a small store or a clerk job in or office work. 547-18E

larried man needs job at once. Experienced anitor work. Would consider working with dicapped person. 547-27G

HELP WANTED

Widow living in small town in E N. Dak. ires companion to share her home and e car on short social trips and to church. ne salary. No family and work is light. 547-19F

Xray and lab technician in a 66 bed Lu- an hospital in NC N. Dak. 547-20F

ower of children to baby sit during day- . Some housework. Room-board and good mpensation. Weekends free. 547-21F

Supply and church business in Mpls. has ning for active partner or investor. Retail l national mail order business, largely in ord systems of their own manufacture. 547-22G

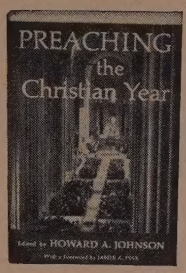
Experienced electrician wanted to continue ctrical service shop in SW Minn. town. o plumbing and heating man to open p. Space available for either or both. Prot- nt community. 547-23G

Doctor and dentist in town of 500 pop. in N. Dak. 5000 pop. in trade area. New ,000 furnished medical and dental clinic g. available. Good school, ELC church and dominantly Lutheran community. 547-24G

Custodian, middle aged, in good health, an -round man, willing and capable, wanted employment in an almost new, modern me for the Aged in Middle West. Single n preferred, but couple without dependent ldren will be considered. Opportunity for fe to work. Good salary, live in. Opens rch 1st. 547-25G

Needed, an electrician and plumber in S inn. town. All year-round work. Tools to l or rent. 547-26G

Sermon Aids and Outlines for Lenten Speakers



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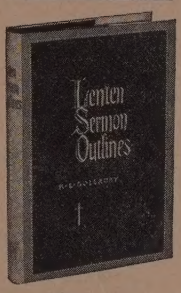

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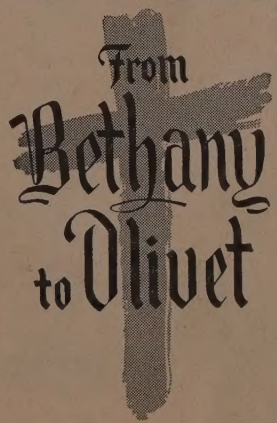

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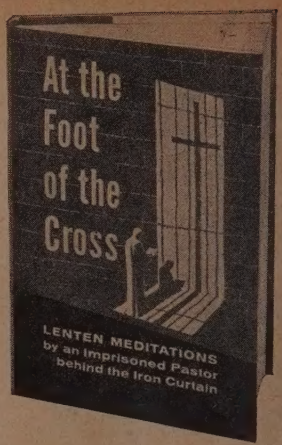

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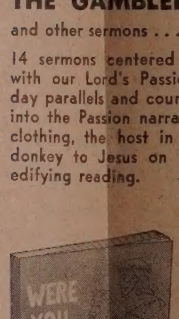

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